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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

MARCH, 1916

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THE MISSIONARY LINK

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"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

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THE MISSIONARY LINK

VOL. XLVII.

MARCH, 1916

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A PRESENT GREAT NEED.—In an address by Dr. Speer, on his recent visit to mission lands in Asia, he mentioned as one of his strongest impressions the need of an increase of *direct* evangelistic work. Everywhere he found a spirit of interest and open-mindedness, yet there were great areas apparently ripe for harvest, where there were no workers, or where no missionary was able to give his entire time to preaching the Word.

ANOTHER STRIKING IMPRESSION mentioned by Dr. Speer was that of the utter inadequacy of non-Christian religions to meet the conscious need of the people. This brings to mind the much-quoted saying credited to Abbot Kosui, the recent head of the Hongwanji sect of Buddhism in Japan. He said: "Buddhism in Japan, as well as in India and China, is doomed to ultimate destruction, for it is out of touch with life."

THE GREATEST ALLY OF THE MISSIONARY.—The American Bible Society, strong ally of every mission in the foreign field, and of our own—celebrates its centennial in May. In its "Centennial Bulletin No. 1," a small sheet crammed with inspiring information, it states as "the great object of the celebration," the "exalting of the Word of God."

ANOTHER ALLY.—Another strong ally of our missions in the Orient is the Young Women's Christian Association, which, during the whole of the month just past, celebrated its year of jubilee. The year of 1916, "and especially the month of February, was set apart as a time of thanksgiving and of prayer

for the deepening of the spiritual power of the Association."

The Y. W. C. A. works in the three countries of the Orient where our own missions are established. In our boarding schools we have local Student Associations, which are a part of the national bodies. The City Associations help us to keep in close touch with girls who have gone out from our immediate protection. Their Christian hostels and Association rooms, and their opportunities, both for Christian development and Christian activity and service, are invaluable to mission school girls, especially to those who would otherwise be alone in the great cities.

"HAS CHRIST ANY VALUE FOR INDIA?"—In a recent lecture on this subject by Mr. J. N. Farquhar of the Y. M. C. A., in Karachi, he spoke first of what Christianity had already done for India, and then of what it might still do for her. Western education, India's most valued acquisition, was started in India by Christian missionaries. His second point was that all movements for the betterment of the pitiable condition of Indian women, such as the prohibition of *suttee* (immolation of the widow on the husband's funeral pyre), encouragement of widow re-marriages, discouragement of child marriages, the raising of the age of consent, and woman's education, all owed their inspiration to the Christian spirit. *Sanitation* came also with the introduction of the Christian religion, and was doing much and would do more for town and village life. What Christianity was engaged in achieving in India, and what Christ had in store for her, Mr. Farquhar said, were, the doctrine of the Fatherhood of God, a conception not known in their religions nor traditions, and of the brotherhood of man, which would mean the breaking down of caste.

THE CRISIS IN CHINA.—Immediately following the news of the re-establishment of the monarchy comes the announcement of a serious revolt. Troops are being moved, and according to some reports, the revolution may prove serious. Our own missionaries write gravely of the unrest in Shanghai.

OUR PRAYERS will follow Miss Clara D. Loomis, who sailed on the *Chiyo Maru* March 2nd, returning to her work in our Yokohama school.



FATEHPUR MEMORIAL DISPENSARY

IN EASTERN LANDS.

INDIA—FĀTEHPUR

"THE DAILY ROUND, THE COMMON TASK"

DR. McKENZIE writes from Fātehpur: "We were all glad—Miss May, Miss Beach and I—to pass the fourth language examination. I have finished my hospital work and am sitting out in the field just now watching a dozen boys cut hay. They will finish to-morrow. I also have some workmen putting on plaster where it fell out of the hospital veranda. It is evening now, and this is certainly a delightful spot. We are just beyond the Nurses' Home, with palm trees on one side and heavy mango gardens on the other, and dozens of birds flitting and singing on the new-mown grass. Last night the monkeys came and tried to run away with my writing materials and the women's wraps.

"Next Friday all the Christians of Fātehpur are to gather and march in procession through the city. There will be singing in

the bazaars and speaking by three prominent preachers. From there we go to our four Sunday Schools at the extreme end of the city and again give the message in preaching and song to the people. This is the first time the whole Christian community has really acted together to reach the people, and we are praying for good results. Some of the prominent Indian Christians here are government officials, and I believe their taking an active part will mean much to the cause of Christ.

"We have three new patients who are deeply interested in Christianity, and two want baptism. One prayed to-day, 'Dear Jesus, make me well, but make me love you whether I get well or not.' Another patient, who came with eyes too far gone to restore sight, said, 'I would like to get my sight, but if I get eternal life, that is better.'

"This month we have had interesting operations in the hospital; seven of them major ones, and all have done well. One of the last operative cases had not been able to walk for five years. Her leg was bent up to her thigh, and she could only crawl like a baby. Her

limb is quite straight now, and she has taken short walks yesterday and to-day. She is deeply interested in Christianity, and we trust will be baptised when she learns more. She is a high-caste widow. Five new patients came in to-day.

"Dr. Spencer is giving nearly all her time to evangelistic work and to dispensary work in the districts, but she assists me with major operations in the hospital. My part is the daily hospital work, out-practice, Memorial Dispensary, and nurses' lectures. Miss West helps. Miss Jones is a *great* help in the hospital."

Miss Jones speaks for herself: "We have ten new nurses and they are all Christians and dear girls. Dr. Spencer has one of them out in the district with her all of the time.

"I wanted andirons for my fireplace, but no one in this part of the world had ever seen or heard of them, so I cut paper patterns just the size and shape I wanted and had my irons made to order. The price was one rupee!

"A dust pan was also a thing unknown, but the tin man was sure he could make one for me from a paper pattern. I made a pattern and ordered a handle, but forgot to mention what its length should be. It came back, and the handle must be at least ten feet long.

"Our doctor has had her carriage painted and put in good order, and last night she told the man to 'grease it.' This morning she found the whole carriage—joints, ribs, body, shafts, every inch—beautifully greased. Only the cushions escaped, and for this we were duly thankful. It took one hour to clean off that grease.

"Now I am going out to bake biscuits for tiffin in our little stone oven. We are all well and happy, each in her own little corner. Dr. Mina is so big and strong and able, I feel as if she could run six hospitals all by herself. However, if I can pick up threads and fill in chinks, and do that part faithfully, the Master will own and bless that, too."

CHINA—SHANGHAI

EVANGELISTIC CAMPAIGN WORK

By MARY J. IRVINE

FOR days before we set out, we had been planning, praying and getting ready for our Evangelistic Campaign. I was accompanied by one young woman student from our Bible School, a woman who, within the last two years, has been won from idolatry. Our

objective point was *Vong Ien*, a walled town on the sea-coast, thirty-five or forty miles distant from Shanghai. Our first visit to this town was made more than fifteen years ago.

Several times before leaving I had visited Mrs. L.—, a patient in the Margaret Williamson Hospital, and her home is in *Vong Ien*. This woman has some education, is unprejudiced, and expressed much gratitude for the kindness and attention she had received from the doctor. When I visited her in the hospital she said, "I am so glad you have come to see me," for she was a lonely little stranger. Her little ill-tempered boy, five years old, put on a pleased smile as we drew from our books a few pretty Sunday School cards, and this diversion gave the mother a few quiet minutes at least to listen to her visitor. On leaving her she gave us a hearty invitation to visit her home, so on reaching her town we were very glad to do so.

The mother-in-law was a lady of refinement, and received us most graciously. The family are gentle folk, and, according to an old established custom in China, a private school is carried on in their home. Our visit was brief, but we had opportunity to present Christian literature, and we are quite sure that it will be read by these educated people. The head of the family was courteous, commented favorably on our books, and thanked us for them and for the cards given to the little grandchild.

In one day we were able to visit three important families in this town, a great contrast to our former experiences here, when we did not receive even *one* invitation into a home.

One mile beyond was the village of High Bridge. The lady whom we went to visit there has recently become a Christian. Over thirty years ago, at the time of her husband's death, she gave herself over to an ascetic life, becoming a devout vegetarian. Now, with very great joy, she has turned her steps into the Way of Life. She was so glad to have us stay over night, and placed the whole house at our disposal. Everything she has she gladly yields for her Lord's service. In the evening her neighbors and friends gathered until the house was filled. For an hour they sat and listened quietly while we had evening prayers. From this house we went out to make a call on the mother-in-law of one of our pupils in Shanghai. The son of the house is a village school-teacher, but found himself quite unequal to the task of controlling his wife, so he brought her to us. She has been with us in

our Bible School for six weeks, and as we are supposed to make dispositions over anew, all in her own home were greatly interested and wished to know if the young wife's temper had improved.

The next morning before leaving we held a meeting in the home of our hostess, Lady Sung.

In the next village, about six miles further on, the teacher of the school gave us an opportunity to distribute our illustrated tracts on the teachings of Christ. No one could have failed to be interested in the class that was in progress. Bright-eyed little boys were using the *abacus* with great rapidity and exactness, but the blackboard was in use also, for it is now in evidence in every village school. In the back row were a few little girls, but they were yet in the minority.

It was a five-hour journey to our next stop, a town where we stayed until the following morning. There is just one Christian woman in this village, but now an effectual door has been opened to us, for the village magistrate is also superintendent of a flourishing school, and he has been baptised since we made the visit previous to this last one. He is now in very full sympathy with our work, and will be a help. A stranger came to our houseboat to tell us he had just returned from placing his daughter in our Bible School. In answer to my question as to whether he had ever heard the good news of Christ, he replied, "No, I have never tasted it."

Through our Christian magistrate we were invited into the home of the most important man of the village, and were welcomed courteously.

In the next town, which was just a row of houses built on either side of a long, narrow street, so narrow we had to walk single file, and with eaves so low it was impossible to raise an umbrella, we were welcomed by a little group of a dozen Christians, and held a meeting for women and children. An annual fair had been in progress for three days, and locomotion was almost impossible, but the country people were simple, friendly and good-natured. Occasionally we stopped to explain our presence, and at last came an invitation from a group of women at one of the doors, and a seat was offered. The number increased until we had twenty to listen.

The next city was the county-seat. Here we called on a family who, like Nicodemus, had asked, on our previous visit, for a conference with us by night. In this home was an unusual display of idolatry. The next call

was upon two women who had come to our hospital months before to be cured of the opium habit. They had become so friendly and tolerant they were ready to come to our service. In the next place the noise of ten looms was maddening. However, we dropped our Gospel seeds and found listening ears. This industrial work was opened by a Chinese Christian gentleman to help the poor, and the ground was prepared. One who attended the meetings was my sister's first language teacher. He is now an earnest Christian. He is superintendent of thirty schools, and in addressing the meeting that day said, "Our educational system is a failure because it lacks the Christian foundation."

The children's meeting was followed by one for adults, and that by a communion service, attended by eighteen Christians from four families. They had all come in small canoe-like boats to attend the service. Since the Gospel seed was first planted in that district we have seen all of these brought into the Kingdom. One new believer was baptised.

In the afternoon we visited the Girls' School, and fifty of the older girls and teachers assembled to hear a short address on the Bible and what it had to give us.

Just as we were about to leave for home a young woman came to see us, and nothing would do but we must visit her, and there in her home we found that the "kitchen god" had been taken down. She had given up her last idol.

JAPAN—YOKOHAMA

MY LAST BUSY WEEK

By SUSAN H. PRATT

ALTHOUGH the daily life and work of the missionary seems monotonous at times, certain experiences always stand forth clearly. I am now thinking of three such events, which took place just before I left Japan.

It was indeed to be a busy week with just the regular work, but at the beginning came the news from the hospital that one of our dear Bible women had been called to leave us. We had visited her a number of times during her illness and always found her bright and hopeful. She was the only daughter, and specially dear to the father, who came at once when he heard of her illness, remaining with her to the end.

While in the hospital she was most anxious to lead him to Christ, and he promised to become a Christian and read his daughter's Bible, which was her dearest possession.

This young woman had done very faithful work in our country stations during the four years since her graduation, and was greatly beloved. She was just about to engage in even more aggressive work in her own part of the country. The impressive funeral service was held in the large Japanese church, when the pastor gave emphatic testimony to her faith and devotion.

The other two experiences were at our own mission, at 212 Bluff. Imagine eighty children walking two by two up the long, steep hill to our Compound on one of the hottest of hot June days. They were indeed glad to rest in the pleasant, cool rooms of the Bible Training School, when great was the fanning and much was the cold water drinking during the first fifteen minutes after arrival. These were the children from the Sunday School in the hemp-braid factory, taught by some of the Bible School students every Sunday evening. Once or twice a year we invite them to the school for a day of recreation, and this was one of the red-letter days. First of all we had a service in the Chapel, when one of the Japanese teachers gave a very interesting talk. Later on all went upstairs for lunch and play. It did one good to see these children play, although many acted rather unaccustomed to it. A number of the Bible students entertained them with pretty tableaux, and afterwards came games on the lawn, ending with music. The Japanese love to listen to music, and seem to appreciate it. Flowers were given to each child as she started home, and a well satisfied, smiling company left our pleasant Compound just as the sun was setting.

As the friends of our work know, we have twenty-four or more Sunday Schools conducted by the students of the Bible Training School in Yokohama. These are located in all parts of the city, and it is interesting to see these young women start off, two by two, for their respective schools, carrying a lesson picture, Testaments, papers and tracts.

For some time one of the Bible students, who had charge of two large Sunday Schools, had been begging that we show the radiopticon to her children, but as the native houses, which we rent for the Sunday Schools each Sunday, are far too small to accommodate a large company, it was proposed that the

children be invited to the Bible School, to see the pictures there some evening. The invitation was extended to the parents and friends as well, so that a hundred or more gathered in the matted rooms, sitting in rows on the floor. We had a service of song at first, and how the children did sing, their favorites being, "When He Cometh" and "Jesus Loves Me." Pictures of the life of Christ were shown and explained by a former Sunday School boy, now very active in church work. It was a good opportunity to talk with the adults present, and each one was presented with a Gospel and suitable tracts.

We find we can use the radiopticon to good advantage in evangelistic work, as many will come to see pictures and in that way learn of Jesus Christ.

People are more willing to listen to the Gospel story than ever before, for the Japanese are feeling that their old religions are only spiritual shadows, and are longing for an abiding reality, which they are finding in Christianity. We feel we must get hold of the children in early life, and therefore the Bible students are giving much time and strength to this work.

In the Training School we make much of the Sunday School normal training class, and the students are learning to conduct model Sunday Schools.

FROM OUR CHINA MAIL

Miss Irvine, writing of a Union Conference of three Missions in China, mentions some of the practical topics that were discussed: "How long should an inquirer be under religious instruction before being allowed to receive baptism?" "How can illiterate Christians be encouraged to learn to read and study the Bible?" "What methods can be used to reach the masses of children in the towns and villages?"

Dr. Wood, writing of the January Communion Service in Van Santvoord Chapel, says: "It would have made your heart glad to see so many of the school girls (eleven), one of the nurses, and a family whom the Misses Irvine have taught, receiving baptism. We are praying that they may fully realize—and remain faithful."

Our new missionary, Miss Dodds, in her first letter from China: "I am really here. It is going to be wonderful."

HERE AND THERE

"THIS ONE THING I DO"

NINETEEN centuries have passed since a mighty worker and maker of history gathered the thousand activities of a crowded career into one short statement and said, "This one thing I do."

What has happened to us since then? Is it the complexity of present-day living that has changed "this one thing" for most of us into "these many things"?

"This one thing I do." . . . "These many things I dabble at." Every life that is being lived can be written down in the terms of one or the other of these sentences. And which of the two are the careers that are telling most?

We look at history, and perhaps we sigh a little and exclaim, "There were giants in those days." Then we examine these giants of all the centuries and we find that the secret of their strength and of the impression they made on the world was in the fact that they were people to whom life was the doing of *one thing*. We look at experience, and lo, there have been giants in our day also. Our own beloved work has had its giants. But always their secret has been the same: "This *one thing* I do." In the proportion in which we concentrate our energies upon one object, will our work be strong.

But we find not only strength in the one-object career, but unity. "One thing," and that a great one, will gather all the little things of life, the daily duties as well as the special ones and the extras, into a complete and rounded whole. Each act will become a contribution to the one object. Daily tasks and duties will "fall into line," will assume proper proportions, restlessness and anxiety will disappear, and life become ordered and serene.

Not alone are strength and unity the marks of the one-object life, but it is distinguished also by *beauty*, even in its homeliest offices. A Seer in Judah was very close to that secret when he prophesied of the days when "Holiness to the Lord" should be "upon the bells of the horses," and on "every pot in Jerusalem and Judah." Think of a coachman—of *every* coachman, doing his work as unto the Lord so truly that even his well-kept harness speaks the message of holiness! Think of a humble cook in a kitchen, or of every cook in every kitchen, cleaning her pots and pans "as by His

laws," until they are one with the "bowls before the altar"! "One thing I do," and no longer is there a difference between the secular and the sacred, no longer a daily life as opposed to a religious life. Each common act is a sacrament.

And again, the one-object life is a life of *accomplishment*. St. Paul could truly say, "This one thing I *do*," while how often we must say "I *try* to do," or "I *play* at doing." But to really *accomplish* something, that shall make life a different and better thing for those who come after us! "*One thing*"—not one of us but can really *do*.

That one thing in life, however, if it is to make our careers strong and telling, harmonious and beautiful, must be itself very great and fine. St. Paul's "one thing" was not self-development, though that came as a by-product, not usefulness to society, nor even giving the Gospel to the Gentile world. It was Jesus Christ himself. It was "the world for Christ," that inspired this great missionary to bring Christ to the world.

ABOUT SCHOLARSHIPS

IT is truly the aim of all our missionaries in their various schools to encourage and develop self-support, and during the past few years very real progress has been made. Our receipts from native sources show a substantial increase from year to year. Another very encouraging thing is the gratitude and loyalty shown by graduates in sending as they are able, gifts of money to help on the school that helped them. One of our missionary teachers, returning to her field this month, received just before she started, sums of money from two of our graduates in America, one married to a man in business here, the other here for advanced study and working very hard to pay her own way. Both these gifts were for the beloved school, and they are but two of many. Why then, the need of scholarship funds, and why do we urge this privilege and opportunity upon the friends at home? Because there are many, many worthy girls of very great promise who are utterly unable to pay the full amount necessary for their support. Usually they pay something, for this is now expected, and the scholarship funds help out with the rest. That is the reason that what seems like a very small sum to us, can go so far.

Yesterday came a personal letter from Miss Tracy of our Yokohama school, in which she says: "Already applications for scholarships are coming in for next year, and *I do so hate to refuse them*. Yamane San wants her sister to come, and Takeguchi San's sister wants to come, and a very ambitious girl from Iwamoto. Do try and find supporters for them."

Can you not see those eager, waiting girls, standing at the parting of the ways and wanting to come into a Christian school if someone will only make it possible? "Yamane San wants her sister to come". Yamane San came a year ago, knowing very little about the Gospel, and now she has joined the Church and is an earnest, happy Christian. It shows in her face and in the school work she is doing. She and her sister are orphans, and dependent on a hard, old grandfather who does not want them to be Christians, and who cannot and would not, if he could, help them to an education. Can you imagine how Yamane San with her new found joy, is praying, and hoping, and fearing, and wondering if "little sister" is to have a chance? "Takeguchi San's sister wants to come." Takeguchi San's home is a sad one—the father and natural bread-winner a helpless invalid; the mother's time and strength all needed to care for and minister to him, to say nothing of the home and little ones; the responsibility of earning a livelihood for the family resting on the slender shoulders of an older daughter.

Query: How can self-support just at present be developed in Takeguchi San's little sister, unless we help first? And oh, the hungry, appealing eyes of the "very ambitious girl from Iwamoto"! Forty dollars yearly, for seven years, would make a greater difference in the lives and the whole future of these girls than we can tell you.

And think of China! In our own Bridgman School they are training young women to be primary teachers—for "these are so needed in China." Last autumn we saw some of the young teachers they had trained, and others in the making. They were beautiful specimens! And these young, trained *Christian* teachers will teach hundreds of Chinese children who might otherwise have over them in their most susceptible years, heathen teachers. A Moslem gentleman in Tunis, Africa, is reported to have said that "the greatest danger to the Mohammedan faith lay in the Christian work being done among

their children." Would not some friends at home, like to send great danger into the strong camps of Buddhism and Mohammedanism in Shanghai, or Calcutta, or Cawnpore, or Allahabad, by training some young native teachers, and sending them out from our Christian schools?

PASSING OF CASTE RESTRICTIONS

(An Extract from the *Civil and Military Gazette*, India).

THE factors that have contributed to the relaxation of caste restrictions are various. There has been a simultaneous movement from the top and bottom of the social structure. The higher classes, having realized that the survival of the fittest is a principle which is fast becoming applicable to Eastern conditions, have striven to maintain their hereditary status by education and internal measures of reform. Unfortunately, there is still a tendency to regard certain callings—such as the law and Government service—as alone suitable for their rank. But this is merely a transient phase, which will disappear as the opportunities of industrial employment are better appreciated. Among the menial castes, the reaction in favor of individual advancement has been encouraged by reform societies, such as the Arya Samaj, and has been made possible by the contraction in the supply of, and the increase in the demand for, skilled and unskilled labor. The impartial standard of efficiency introduced by the British Government has, however, been the most potent influence in starting and promoting the occupational revolution now in process. The adoption of mental and physical ability as the test for service has not been confined to any class of appointment. The abandonment of the hereditary principle has been much more thorough than in Native States, where the tradition of ancestral service still obtains support. There, many posts descend as a matter of course from father to son, the succession being broken only in case of exceptional incapacity. The result is a lower standard of efficiency, but a higher level of fidelity. The incumbent of an hereditary office has a substantial stake in the continuance of the existing *regime*, and hence is an uncompromising conservative, inimical to change. Thus the substitution of competition for custom has its dangers as well as advantages.



DINING ROOM OF THE BRIDGMAN MEMORIAL SCHOOL.

FOR MISSION BANDS.

NEW EXPERIENCES

HOW many of our Mission Band members are expert, I wonder, in using chop-sticks? Unfortunately, I am not. So when invited to attend a feast at our Bible School in Shanghai, my first thought was of my inability to partake! However, I gladly accepted, for a Chinese feast is a rare occurrence in the experience of a China Secretary.

The day proved to be very cold and a rainy one. I was staying at Bridgman School, so Miss Irvine kindly sent her own jinrikisha for me. The little coolie tucked in the rubber cover and trotted so quickly to Arsenal Road that I was not even damp. Miss Koo, the bright, cheery-faced matron of the Bible School, gave me such a warm, cordial welcome, I forgot how cold I was. Miss Koo cannot speak English, and I, alas, cannot speak Chinese, but we understood each other!

I wish I could tell you of the many different dishes served at that feast. First we had

sweet chestnuts, then preparations of chicken, then shrimps, and fish of various kinds, and constantly between courses sweets were served, and they were *so* good! I was seated at the Chinese table of polished wood, decorated with flowers and vines and mounds of bright yellow kumquats. A Bible woman sat on one side and a student on the other, and they were most attentive, serving me themselves when they saw how awkward I was with the chop-sticks. At each place, fortunately for me, there was an attractive porcelain spoon. These spoons served as plates for the Chinese, but not so in my case! Miss Irvine interpreted, and we chatted away quite as one would at a luncheon at home. All the students and teachers were so kind, urging me to try each of the dishes which they had prepared. Those of which I did partake were very delicious.

Unfortunately, I could not remain until the feast was ended, for the Bridgman school

girls had invited me to *their* feast on the same day; so I was obliged to say good-bye to Miss Koo and all the friends at Matilda Douw, and hastened back to the school where I found the girls all waiting, for I was late. If it had only been a bright, clear day I should have tried to take a picture of these Chinese school girls, that you might see them as I did. However, the little picture at the top of the page shows the very dining-room and very table where we ate that day, and some of the very same girls, too. It is really an excellent picture of the school dining-room, for you can see the polished tables and stools, and the quaint coats the girls all wear. Tables seating six and eight were placed in every available spot. Such a chatter as there was when the big bowls of rice, from which the smaller individual cups were filled, were placed on the table. Every girl brings her own rice bowl when she enters the school, so the bowls were of all shapes and colors. Many were the dark blue, peculiar to Chinese pottery, many others with bright red decorations, but all attractive and artistic. Here, as at the Bible School, I was urged to try many dishes that were new and strange to me, and in order that the pupils might not discover my utter inability to use with grace the chop-sticks they so deftly wielded, Miss Abbey kindly sent for a fork and a spoon. The girls at whose table I was seated, one of whom is looking directly at us in the picture, could speak English, but were very shy about doing so. Here, again, Miss Abbey proved a friend in need, and interpreted for all. Much as we wished to do so, we could not linger long at this feast, for afternoon lessons were waiting.

Two China feasts in a day! An experience that I wish all our Mission Band members might enjoy. S. W. D.

A PROGRAM OF THIRTY-TWO NUMBERS

By EMMA M. BERTSCH

THE attendance in the Central School has not suffered because of the change in location. The past half year has brought out a large number of Hindu girls, whereas before, the Bengali Department was always in the majority. All three Departments (Hindu, Mohammedan, Bengali) en-

joy the large, open quarters, especially the younger ones, and it is a real pleasure to see them utilize to the full, the large, open playground.

On the twenty-second of December we held the closing exercises for the first term of the school year, inviting a few friends to be present. They began with a carol, "Prince of Peace," followed by recitations and action-songs. Do you remember my miniature Herr Professor of whom I have told you before? This time he filled his rôle splendidly. He has an old face for his years and a droll expression, caused by twinkling eyes in an otherwise calm and reposeful countenance. He was very amusing.

The greatest surprise of the day was the beautifully prepared exercise by the Hindu and Mohammedan Departments, given by those who had hitherto shown little interest; and entitled "The Triumph of Peace." The idea came to them through "Everyland" and was worked out in the Urdu by our faithful Miss Almed Shah, because her pupils were eager to "do something." Of the thing that made it, to my mind, a triumph, indeed, I must tell you. When school was transferred from the crowded city to the mission compound we wondered very much what the Moslem pupils would think and do. One community sent a woman to investigate conditions, and her report was apparently unfavorable, for the children from that section stayed away. However, word came later that she and several children wished to attend, and since then she has been a fairly regular and keen student in the Urdu department.

Imagine my surprise when this woman appeared, taking a very prominent part in the exercise. She represented "Justice." One girl, speaking as war-lord, recited, "I am War sweeping the world. Hate is the root of me; Death my fruit." Then Peace presents her claims. "Famine," "Pestilence," "Poverty," "Ignorance," "Ruin," "Enmity," "Sorrow," and "Oppression," all War's children, speak, and are answered by "Prosperity," "Agriculture," "Industry," "Education," "Art and Science," "Happiness" and "Brotherhood." Final triumph is claimed only through the true "Prince of Peace." In closing the girls sang "Peace on Earth."

The school days of these Indian girls are all too short, and we love to fill them with as much sunshine and love for high and true ideals as we can.

RECEIPTS of the Woman's Union Missionary Society of America, from February 1 to February 29, 1916.

ALLAHABAD, INDIA

Mass.—Dorchester, Mrs. Elbridge Torrey, for support of native teachers,	75 00
N. Y.—Albany Br., Miss Mary Gibson, Treas., Rensselaer St. Bible Class, for school,	50 00
N. J.—Morristown, Dr. F. W. Owen, in memory of his wife, 50.00; Miss E. M. Graves, 50.00, for support of Mrs. Emerson,	100 00
Cal.—Pasadena, Miss H. F. Lathrop, in memory of my sister, Miss Martha C. Lathrop, for native Christian teacher,	20 00
Total,	245 00

CALCUTTA

Mass.—Dorchester, Mrs. Elbridge Torrey, for three scholarships,	150 00
Conn.—New Haven, Mrs. F. B. Dexter, Theodosia D. Wheeler Scholarship,	40 00
N. Y.—Brooklyn (Br.), Miss M. L. Patterson, Treas., for Shadomini, 25.00; Mrs. J. E. Brown, for Kadambini, 20.00,	45 00
N. J.—Ridgewood, Mrs. F. H. White, Helen Eliza White Scholarship,	15 00
Pa.—Merion, Mrs. John Marston, for Elizabeth Marston (orphan),	12 50
Total,	262 50

CAWNPORE

Mary Avery Merriman School

Mass.—Dorchester, Mrs. Elbridge Torrey, for Dora,	25 00
N. Y.—Newburgh, East Leptondale Chapel, Miss Mildred Sherwood, Treas., for Sophie, 10.00; New York City, Mrs. L. E. Holt, orphan, 30.00,	40 00
N. J.—Plainfield, B. B. F., for orphan	5 00
Ill.—Chicago, Bethany Union S. S., Mr. J. M. Lammedee, Treas., for orphan,	25 00
Cal.—Pasadena, Miss G. R. Ward, for Nora Murchi,	20 00
Total,	115 00

FÄTEHPUR

N. Y.—Brooklyn, Mrs. Peter McCartee, quarterly salary of Miss Durrant,	25 00
Total,	25 00

JHANSI

Mary S. and Maria Ackerman Hoyt Hospitals	
N. Y.—Brooklyn, Mrs. W. W. Clark, 10.00; Mrs. I. Hasbrouck, 10.00—Automobile Fund,	20 00
Pa.—Shippensburg, Normal S. S. collection, Miss A. V. Horton,	7 33
Total,	27 33

SHANGHAI, CHINA

N. Y.—Albany Br., Madison Ave. Ref. Ch., for assistant in hospital, 60.00; Brooklyn, Mrs. S. T. Dauchy, student in Miss Irvine's Bible School, 25.00,	85 00
N. J.—Newton, Miss M. F. Kanouse, student in Miss Irvine's Bible School,	20 00
Total,	105 00

YOKOHAMA, JAPAN

N. Y.—Albany Br., Miss M. F. Leonard, 60.00; Madison Ave Ref. Ch., 60.00—both for Bible Readers. Brooklyn, Mrs. F. S. Bronson, for Umé Seino, 15.00; Chiji, 10.00; Friend for enlargement of Class Room, 5.00; Girls' School; N. Y. City, Miss Nobu Yoshida and Mrs. Okajima, 8.00 for School Library,	213 00
Total,	213 00

GENERAL FUND

Mass.—Dorchester, Mrs. Elbridge Torrey, Conn.—New Haven, Mrs. F. B. Dexter's collection, Mrs. T. G. Bennett, 35.00; Mr. J. D. Wheeler, 20.00; Mrs. Eli Whitney, 10.00; Mrs. F. B. Dexter, 10.00; Mrs. D. C. Eaton, 2.00; Mrs. Henry Laurens, 2.00; Miss Rose Munger, 5.00; Miss Scranton, 10.00,	94 00
N. Y.—Albany Br., 164.00; Amsterdam, Miss J. A. C. Harmon, 5.00; Astoria, Miss E. B. Smallwood, 5.00; Brooklyn, Mrs. S. T. Dauchy, 75.00; N. Y. City, Mrs. Frederick Billings, for an luncheon, 77.61,	326 61
N. J.—Fanwood, Miss Annie Thorn, an. dues, 1.00; Morristown, Miss M. E. Morris, for expressage on box, .50; Newark Aux., Mrs. R. H. Allen, Treas., 100.00; collected at an. meeting, 39.45; Miss Kingle, 5.00; Miss H. Abeel, 1.00; Plainfield, Miss E. Babcock, an. dues, 1.00,	147 95
Pa.—Phila Br., Miss Pratt, traveling expenses,	5 00
Tenn.—Johnson City, Mrs. W. P. Harris, in memory of Mrs. W. H. Harris	4 00
Total,	627 56

SUBSCRIPTIONS TO MISSIONARY LINK

N. J.—Morristown Aux., 1.00; Mrs. F. H. Chandler, 5.00; Miss E. B. Smallwood, .50; Miss Mildred Sherwood, .50; Mrs. Isaac Hasbrouck, .50; Mrs. J. L. Simpson, .50; Mrs. B. G. Lewis, 1.00; Miss T. T. Burnett, .50; Miss M. E. Nixon, .50; Mrs. W. C. Bright, .50; Mrs. H. P. Newkirk, .50; Mrs. E. Torrey, 1.00; Albany Br., 1.00,	13 00
Total,	13 00

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.	
Cawnpore,—Miss A. E. Richards—worker,	30 00
Dr. E. T. Schreiner—Dorcas,	20 00
Mrs. Fred Willenbrock—girl,	30 00
Jhansi.—Dr. and Mrs. Ramsburgh, Mrs. Van Drive,	10 00
Miss Mina D. Starr—boy,	2 00
Shanghai.—Miss A. E. Richards, c/o Miss Irvine—worker,	30 00
Japan.—Miss Jennie Riegel—Kin Watanabe,	10 00
Mrs. Jos. W. Howe—Hana Ito,	5 00
Mrs. C. B. Penrose—Haradi Shodi,	10 00
Miss A. E. Richards—D. M. S. Chapel,	60 00
Mr. and Mrs. Neilson Olcott—Moto Iwamusa,	60 00
Mr. and Mrs. W. H. Fredericks—Bible woman,	5 00
Miss E. E. Clephane—Shige Chiba,	60 00
Mr. C. L. Hutchins—Haru Yoshida,	5 00
Miss E. G. Fradley—Kishi Ono,	5 00
Miss H. D. Boone—Kiku Yamane,	5 00
Dr. and Mrs. J. H. Ramsburgh, Fugisawa Sta.,	5 00
Miss A. R. Harper—Yoshi Ota-waed,	15 00
Mr. and Mrs. G. T. Bisel—Yasa Hayashi,	5 00
Total,	250 00
	372 00

SUMMARY

Allahabad	245 00
Calcutta	262 50
Cawnpore	195 00
Fatehpur	25 00
Jhansi	39 33
China	135 00
Japan	463 00
General Fund	627 56
Link Subscriptions	13 00

Total, 2,005.39
CLARA E. MASTERS,
Assistant Treasurer.

FEBRUARY RECEIPTS OF PHILADELPHIA BRANCH
(Mrs. Wm. Waterall, Treas.)

Int. on Benson Fund.....	\$250 00
Through Mrs. Wm. W. Farr, from Miss A. Randolph	3 00
Int. on Peters Fund.....	45 00
" " Harriet Holland Fund.....	67 50
" " Mrs. Haddock Fund.....	125 00
" " Williams Fund.....	10 50
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" " Sower Fund.....	7 88
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